Why Was Adam Driven From Eden?

The Esoteric History of the Earth
By WILLIAM DUDLEY PELLEY



The Twelfth of

The GALAHAD LECTURES

"Why Was Adam Driven From Eden"

BEING THE TWELFTH OF

The Galahad Lectures

THE GALAHAD LECTURES constitute a great curriculum of information on the Unknown Esoteric History of the Earth, from the time of its conception as a planet, up through the Edenic period when the first forms of human life existed under the Great Water-Veil, into the Antediluvian world with its strange civilizations, and through the Atlantean and Egyptian epochs into the modern Christian. ¶ These Scripts comprise the Instruction given as part of the Lecture Courses of Galahad College Summer School held in Asheville, N. C., in the summer of 1932 and have been recorded and preserved in this form for students of the Foundation Fellowship. ¶ The Foundation Fellowship is a nation-wide assembly of Metaphysical Students, sacredly searching for the true fundamentals behind life in Mortality and for accurate knowledge of the soul's enhancements in octaves higher than those of earth.

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TWELFTH LECTURE

AGAIN referring to the Liberation Scripts, I wonder if you get the same reaction to them that often comes to me? I do not have much difficulty in closing my eyes and seeing a splendid figure of a man on a platform, over six feet in height, with lustrous hair and dressed in robes of scarlet and white, speaking those exquisite words to us, ofttimes with upraised hand and finger as we see him in the many Hoffman paintings. Over and over He affirms, "There need be no ignorance; all is of enlightenment!" ¶ What a vision to catch! All the knowledge that has been accumulated down through the ages is at the service of every human being, if he will only apply for it, to enable him to live the earthly sojourn with maximum facility. How can any clique of men say: "This knowledge which we have is peculiar to ourselves; we dictate who shall receive it"? How can they declare that they are particularly elected to receive information about the Cosmos and pass it out as they think expedient? Whence comes their audacious authority to build a fence about such knowledge, as men seize on a wonder of Nature and say to the tourist, "If you want to see it, pay us fifty cents"? The arrogance, and the pity, of it!

The Great Teacher has declared with fearless voice, I repeat, "There need be no ignorance; all is of enlightenment." But we must go to Him to get it. Everyone who "follows" Him on this basis naturally draws the fire of those predatory souls who have the audacity and arrogance to build fences around His wisdom and reserve it to them-

selves. And society is the sufferer. Society must circumscribe and handicap itself, and bump along until it comes to demand its spiritual heritage which is the essence of earthly life when viewed correctly.

Going back to the beginning of things, it is equally as essential to see the errors in our concepts, as to see the facts that enable us to accelerate our speed in acquiring wisdom. It is necessary to realize that we may follow false gods in so-called science as easily as wrong fiats that are purported to come from the lips of divinity. We must get our facts correctly, that we may truly look the Divine Father in the face as men and women unafraid. The world is fearstruck at the present time and suffering from an inferiority complex, for which definite souls in definite groups are responsible. They are paying that karma terribly as the age rolls on and man comes into cognition of how he has been grievously hoodwinked and circumscribed. And one of the items in which man has been most viciously hoodwinked is the concept to which he has been treated as to how he originated and of what terrible things he did in the early stages of his career upon this planet.

For countless generations healthy, wholesome-minded souls, entering new human bodies, have been handicapped or injured spiritually by having the fabrication served up to them that, because of something that one man and one woman did at the behest of a serpent back at the Start of Things, they have to be precipitated into a celestial courtroom after death and suffer for the disobedience or stupidity of that pair of erring individuals; that is, unless they accede to a pagan rite which originated in the religion of Baal and which makes the Messiah suffer extermination as the scapegoat for their sins.

What an adolescent concept! And yet it is a concept affecting the thinking of humankind so grievously that men and women say sub consciously: "I will do as I please so long as I can get away with it If I find that I have done things that I cannot get away with, I ca make everything right by 'confessing' my shortcomings to a man in hat patterned after the horned priests of Baal, and if he gives me h blessing, everything is squared. Or I will 'repent' to the Great Teac er Himself, and by accepting His scapegoat sacrifice for me, I will b passed into Paradise by a cantankerous Almighty on the Great Teac er's plea for personal leniency."

As a result of this childish morality, considered theologically, we ha society made up of men and women who do not take the penalties the after life very seriously. If Christ is always at hand to supply habeas corpus for merely acknowledging his Saviorship, what need

there for being overly particular about their earthly conduct? To millions of men and women, the possible infliction of penalties in the hereafter for wrong acting toward their fellows is purely conjectural. So they proceed as they please and do what expediency prompts, in playing their earthly roles. Vicarious atonement enters into all their earthly thinking and doing, and personal responsibility is excused subconsciously because personal irresponsibility is made the cornerstone of their religious morals.

It is to change this as we can, that we are pursuing this particular line of study. Such reasoning, conscious or subconscious, has done little else than produce a race of moral weaklings, people who are always waiting for leaders, strong men, men of the hour, to appear and guide them out of social messes they have produced themselves. And the surest way in which we can jolt ourselves out of such silly notions in regard to Deity, the hereafter, and the role played by the Great Teacher in earthly affairs, is to probe deep, deep into the past, and observe where mankind got its original suggestions for such notions.

CONSIDERED in such light, this whole sequence of investigation from the Garden of Eden up to and beyond the Deluge period in the world's affairs, is awesomely important. Some of us following this instruction might feel that we should get toward the Deluge period at a faster pace. But in that fecund period between the time that the First Red Race suffered an alteration in the earth's climate because of the disintegrating rings of water and other telluric materials, and the moment when the final remnant of the canopy was precipitated, we discover the fundamentals of more wrong religious concepts, as at present accepted, than at any other period expounded in Holy Writ. It behooves us to go slowly and observe carefully just now, what vicious ideas were thus projected thousands of years into the future, even down to the present moment.

We ended our previous Lecture with the realization on Adam's part that he was naked, that the Edenic period had ended, that to survive thereafter he must put forth energy and initiative and sprawl after his living for himself. He was childishly piqued about this, and could only attribute such hard luck to the fact that somehow or other, unwittingly or no, he had "sinned" and displeased a God who was somewhat of an overstuffed human being. In the present Lecture we take up his life after he was "driven forth" from Eden and as he encounter-

ed the glacial epochs that came in the wake of the various floods.
¶ For we must accept that the Deluge as postulated in Genesis was either the last flood from the precipitation of the last water-ring or remnants of the water canopy, or that it epitomized a whole series of deluges. And probably the latter is nearer the truth.

Every time that a portion of the water canopy drifted sufficiently far away from the equatorial sky mass as to find no centrifugal force capable of sustaining it aloft, it naturally plunged to earth. While it hung rotating over the equator or north or south temperate zone, it received sufficient warmth from the semi-molten earth beneath it to keep it in a vaporous condition. But closer to the poles, which were perhaps still coated with remnants of previous ice-caps, it encountered no such warmth and its water turned to snow and was precipitated as great snow avalanches.

Now much of this snow would doubtless pack into the arctic and antarctic hills and valleys and, when rained on, become glacial ice. But millions of tons of it must also have landed in open seas and melted. As water would consequently find its level all over the globe, this meant that the liquid content of the earth's oceans would be added to, stupendously. This would mean a deluge to the rest of the world farther south or north as the case might be. On the outer edge of the polar precipitation, much of the water would perhaps come down as rain. No matter. The earth's seas, in striving to maintain a level, would rise tremendously. And vast land areas must have been continually submerged.

I have already called attention to what the priests of Sais told Solon when he went to Egypt visiting them. He declares in his writings that they said to him: "You say you have had a deluge? You think your Grecian civilization is old? We tell you we have records of a dozen deluges, more than your scholars know anything about." These priests derived their knowledge from Atlantis, the mother land of the Egyptians, as we shall take up presently. They not only knew that there had been many deluges, but that each one had blotted out the types of life then existing. They were of course not blotted out to the point of annihilation of all species. Again and again there would be a survival of certain types of life that had developed, just as the elephant is left to us from the antediluvian animals and the crocodile from the reptilian age, today. But each water-veil cycle seemed to originate and project definite forms of organisms which, it is entirely reasonable to consider, had been evolved potentially in Shamayim or

the Upper Deep, during those vast cycles of time between the many precipitations. Those organisms passed through stages of development in interstellar space, that shaped them according to the particular ingredients composing the respective sky rings in which they existed and as they were activated by the rays of the sun, into more advanced forms of life. Eventually, we find the vertebrates projected to earth, and so evolved that when the Sons of God decided to migrate to this planet to learn self-awareness in a new theater of experiencing, or more effective character lessons, by taking on limitations of flesh, there were definite physical forms of great facility which they could either occupy or copy as to pattern.

Now it should not be difficult to accept as a working hypothesis that Eden as it has come down to us in allegory was the scene of a deathless sort of physical life. It should not be difficult either, to reason out why, from the chemical standpoint; knowing what would happen under that water canopy without actinic rays from the naked sun to play directly upon biological organisms. Death could not rule such a manifestation of life as it does today. Death is biologically the termination of the life of the physical vehicle because it has encountered conditions, either within or without itself, where it can no longer function with efficiency or perform that for which it was created. Unless man was the victim of external causes, such as cataclysms or feuds or the introduction of harmful microbes into the system, death rarely occurred in the Edenic period. The actinic rays of the sun, unable to get down through the water canopy, could not galvanize life to the fatal velocity that has maintained since the Deluge. The shielding of animal and plant life on the earth from the rays of the sun and their "burning" and energizing effects, and the maintenance of the warm, humid atmosphere, would result in prolonging life to the extent that we might think of it as unextinguishable.

MILLIONS of orthodox people are skeptical when any claim is made that there can be planetary influences converging on one particular heavenly body such as the earth and exerting appreciable effects on either biological development or the direction of mass thought. It seems strange that such skepticism should maintain, when the merest school boy knows that the earth swings around the sun in a true orbit because of the perfect equilibrium exerted by the pull of neighboring planets, that our tides rise and fall twice every twenty-four hours because of the influence of the moon, that the race is dependent on certain qualities in sunlight every hour of the day to maintain health and energy. People who are perfectly willing to concede the reality of these three items will stop short and allow themselves to admit nothing further when we try to tell them that in some degree every planet in the solar system has an effect upon our earth and that the vibrations from each of those planets can produce an alteration in man's habits of thinking and acting.

We shall see later on, in taking up the various signs of the zodiac, hoary with age when Atlantis was young, that just as our earth revolves around our sun once every year, so our entire solar system revolves in an orbit with the giant star Arcturus as its center. In these revolutions, each one of which takes some 25,860 years to complete, the arc of its orbit is divided into twelve portions exactly like the divisions of our solar year which we give the name of months. These portions are determined and named according to the background of constellations against which our solar system finds itself placed periodically, considered from the central location of Arcturus.

Now the curious thing about these zodiacal signs is not that humanity performs differently under each of these sign-months in the Arcturian year; but that the Chaldean star gazers had recognized and named them, and determined the peculiarities of the influences of each, ten thousand to fifty thousand years ago. Their knowledge of the heavens equalled if it did not surpass anything known about them by our astronomers of today. And they gained this knowledge without the employment of the powerful telescopes we have at present, but from studying a firmament from which the last vestiges of the water canopy could not have fallen. We know too that they were aware of the definite influences of certain groups of heavenly bodies, that they anticipated or made allowances for them in mass thinking, and accurately charted them generations in advance.

Now mankind in that pristine Adamic condition which we studied in our last Lecture was innocent, as the Bible contends. He was innocent astronomically. In his Edenic condition, with a heavy water-ocean spread in canopy formation overhead, he could not have figured out where he was located in space, what sort of heavenly unit he was operating upon, what the stellar influences were that were bearing upon him, or why certain changes came climatically because of those influences. All he could have known was, that he was a living, sentient organism performing in a place. Because of the all-encompassing mist that went up and watered the ground, he could scarcely have determined that he was on a spherical planet. His world was circumscribed from horizon to horizon, such horizons as were visible to him, by the telluric arch formation of celestial horseshoes that diminished in size and in tunnel formation toward the north and south poles where the radiance came into the little hot-house locality by reflection.

Verily was he innocent indeed. He could not speculate about himself because he had almost nothing outside of his immediate environment by which to make comparisons.

NOW innocence postulates that there can be no sin. We cannot admit that a baby, before it has come into a knowledge of worldly principles, can be guilty of transgression. There can be no disobedience to law where no law exists, or where law has not been coded and offered to sentient intelligence. Animals cannot be guilty of sin; neither can idiots. This, society concedes. Innocence then, is lack of knowledge, and in the exact degree that we acquire knowledge we acquire concepts of that which is good and that which is bad. Knowledge is the information which comes to us and remains with us in the form of memory, enabling us to make distinction between that which has been destructive to us and that which is constructive to either individuals or the race as a whole. In the exact ratio that we are wise by retaining these knowledge-memories, we can be held accountable for endorsing or following principles that detract from our progress through Cosmos or that enhance it.

Applying this conclusion to Adam, we find that under a thinning water canopy the sun was coming into view as the "apple" of which Eve partook with such disastrous results biologically to herself and

her progeny. The "first red race" was discovering itself and confronting new astronomical and climatical conditions. In the vault of the misty heavens, strange new bodies were likewise coming into view. In that Edenic clime in which man had lived for we do not know how many hundreds of thousands of years with apparently no such thing as natural death occurring, his sky had been a fantastic coagulation of striated mist-bands.

Suddenly in that vast ocean of aerial vapors he began to see visions of twinkling stars and a dull, opaque sun. Age after age, following each deluge and glacial epoch, these celestial wonders were growing more and more pronounced. What could they be? Man must have started to figure it out.

He was really being driven out of Eden, literally and figuratively. The Bible story makes it appear that this driving forth took place in a few hours of time, when a piqued Almighty ejected the first pair one epochal evening upon walking in the cool of the day and discovering that His human proteges had been up to all sorts of hijinks. But notice that there is absolutely nothing in Holy Writ which fixes the exact duration of this driving forth from Eden. Over a vast period of time, man began to realize that a stupendous mystery lay in what he beheld between the opening and closing bands of the thinning telluric materials in the skies. This must have brought him knowledge that he was located upon a similar orb in space to that which he observed as the sun. Therefrom he could finally have come into a realization of his own smallness physically, and of his spiritual isolation.

Here was knowledge given him that made him indeed like unto gods knowing good and evil. Equipped with a realization of his planetary exile and the expanse of the universe, he could begin to speculate accurately regarding his predicament and commence the compilation of an earthly philosophy. Furthermore, as the telluric rings drifted off to be precipitated in the polar areas and the skies grew clearer and clearer, the world generally must have become better illumined. This would mean that the serpent of carbonaceous material which for ages had writhed over the equator and which seemed to him to be the guardian of the world Tree, would likewise have started to disappear. As the sun and the stars and the true heavens of interplanetary Space gradually became perceptible, and their reality dawned upon him, it would come to him that he had been worshiping a false Spirit of the Deep, that the "serpent" in the skies had been nothing but a concealer of that which lay beyond. Soon he was designating the serpent every-

where as the Deceiver, and the term is synonymous with Satan even to the present moment.

So, to truly educated persons, much of the symbolism in so-called Holy Writ, to the literality of which so many millions of orthodox people cling generation after generation, is nothing but fable predicated on astronomical and geological processes. Take, for further instance, the symbolism and significance of the Christian Cross.

The same millions to whom I have referred, live their entire lives accepting and believing that the Cross is pertinent and inviolate to the Christian religion because Jesus was crucified upon intersecting planks of wood 1900 years ago. They are confounded and not a little panic-stricken when they are told that the Cross has been a sacred symbol for hundreds of thousands of years. Going back into the legend and mythology of every ancient people, we find these two symbols always propounded, and usually together: the Serpent and the Cross. The ignorant clerics of our era therefore ingeniously wove them together in compiling the dogma and ritual of the Christian religion. They fabricated more fable, that by the Perfect Man's expiring or being put to death on a Cross of wood, the sin of the First Man in listening to the wiles of the Serpent would thereby be expiated. Not knowing anything about astronomy or the great processes of Cosmos, it escaped them utterly that both might have a vaster significance than anybody in earthly flesh could then conceive.

AS a matter of fact, the cross on which our Master allowed himself to be sacrificed to prove the fallacy of physical death, did not become the symbol of the Christian faith because it was original with the Lord of the Christians as a means of execution. The Cross goes back into Egyptology, into Atlantis, even before Atlantis and into old Lemuria. When the Spaniards came to Maya in Central America in the sixteenth century they were astounded and horrified to discover in the courtyards of those "pagan" temples, true crosses exactly like those so emphasized by the potentates of Mother Church back home. "The devil has been before us and planted the Cross to confound and mock us," they reported to the Vatican. They were as mistaken in their grasp of the Cross's meaning as they showed themselves in their grasp of the name of the country to which they had come. Every real archaeologist should know that the Mayan civilization was the last colonial exhibit of the civilization that had formerly flourished in the

southern Pacific ocean, on the continent once existing as Lemuria. But the provincial Spaniards, knowing nothing of Lemuria and accepting all that their equally ignorant priests told them of the beginnings of mankind, asked the Indians they encountered the name of their country. The Indians replied: "Yu-ca-tan! Yu-ca-tan!" Translated from the Mayan tongue, the response was the Indian way of saying: "We do not understand what you are asking." The Spaniards thought the Indians were replying with the name of their geographical locality, and the name meaning "I-don't-understand-your-speech" has endured for that particular area in Central America to this moment.

The ignorant and provincial Spaniards did not understand the real significance of the crosses and serpents which they discovered all up and down Central and South America. They thought they had come among a lot of blasphemous heathen, whereas they had rediscovered a great contingent of their own people, isolated from Europe and Africa by the colossal cataclysm that was the sinking of Atlantis, the connecting land-bridge between the old world and the new.

As a matter of astronomical fact, the Cross goes back to the Edenic condition of the world, as we have seen that the Serpent does.

Both had their origin in the clearing heavens, as the water rings drifted over toward the poles and came down in precipitations of telluric materials and water, producing the successive deluges. As the water canopy either parted or thinned sufficiently for the solar orb to glow as a ball, or "apple," of weak lemon tinge in the heavens, we come to consideration of a great period that we need to grasp only as a keystone in the arch between the Adamic sequence of life in tropical Eden, and the so-called cultures of Lemuria and Atlantis. And that prolific period offers us thousands of years in which the strengthening sun was perceived by earth's people as the center or intersecting part of a gigantic fiery cross in the heavens.

We see a small counterpart of this phenomenon night after night in our own heavens in connection with the moon. On those nights when the full moon has to pour its reflected sunlight down through thick sky vapors, we will discern the moon as the center of a strange eerie cross. It is purely an optical illusion of the mists between us and the moon. Sometimes, under other conditions, this cross effect widens out into a circle and someone exclaims: "Oh see the ring around the moon!"

Now it is an incontestable fact, astronomically and geologically, that

the same thinning canopy that would have disintegrated the Serpent and shown him to be a "deceiver," would have brought the sun into view and produced the optical illusion that gave mankind its first celestial cross. The two would be contemporaneous. Which should explain why the Serpent and the Cross are presented together in our theological symbologies. The Serpent, or Spirit, of the Deep-on-High, was first worshiped by man as a good spirit inasmuch as it protected him from the death-dealing actinic rays of the sun by filtering them from his daylight. When the Serpent was shown to be nothing but a flying ring of black carbonaceous material and not a true snake at all, and the solar orb began to grow in the majesty of its super-radiance, man altered his adulations and gave his superstitious reverence to the Sun, worshiping it as the True God that had been in existence all along but hidden from humankind by the Deceiver.

Remember, however, that it required ages for the sun to appear as we now perceive it. The first aspects of the sun were those of the ball of weak lemon color I have described, set in the center of an optical illusion that took the form of a fiery cross. This fiery cross, seen by humanity over countless generations, was inexorably associated with the Sun-God then disclosing itself. Until the canopy fell entirely, man was not able to conceive of the solar orb as apart from the cross. One was a corollary of the other. Thus man had the Cross idea impressed on his memory through untold flights of time, and whenever he thought of the Sun he thought of its counterpart, the Cross. Small wonder therefore that the colonial Lemurians, sun worshipers that they were, put up the Cross in their temple courtyards, to be later discovered by the outraged Spaniards. They erected those crosses to the Deity indeed, but to the Deity as symbolized by the glorious sun that had wrought such stupendous changes on the earth when its actinic rays penetrated the overhead water-filter.

TO REVERT to the Serpent for a moment, the serpent that was accepted as the protective Spirit of the Deep should not be confused with the Fiery Monster from On High, which took the form of a serpent and which reached earth in a later day as a vast elongated mass of molten material from the collision of the twin stars Quain and Habel between Mars and Jupiter. We will take up that cataclysm and its effect on human thought and manners when we get to it in the chronology of earthly event. We know that to this day the Chinese worship a Dragon whose origin is lost in antiquity, or so orthodox scholars imagine. But recalling that the Chinese were originally Lemurians who colonized Asia on the west, and knowing much about Lemurian customs and origins, it is not difficult to explain the Oriental reverence for the dragon.

Incidentally I might remark here also, that even our dollar sign ($) comes to us from the Atlantean civilization, and perhaps from the Lemurian, illustrating our debt to cultures of the past. Many people imagine that we get our dollar sign from the initial letters U-S, indicating United States, superimposed on each other. I can take you into the Metropolitan Museum of Fine Arts, however, and show you old Phoenician and Atlantean coins with the same symbol in bas-relief upon them. The true origin of the dollar mark goes back to the symbol indicating Atlantis, the Serpent, twined about two upright posts representing the Pillars of Hercules, as true a dollar sign as ever appeared on any coin fresh from an American mint.

Considering either the Serpent or the Cross as symbols, it is unthinkable that ancient man should have seized on these and made such ado about them, if they were pure abstractions. We find that nearly everything in legend or mythology was derived from something actual, something that man perceived through his senses. But mankind's interpretations over untold generations passed from lip to lip, usually in the form of fables as I have said, back in days when the conveyance of ideas accurately by printing was impossible. We find the Cross far back in the Lemurian culture, I repeat, and behind it there must have been something visual to start either the use or veneration of it down through the ages. Knowing the Cross effect often produced by the sun in shining through fog, what else can we substitute as the genesis of the connection of the Cross with sacred things?

Too many Christians are prone to either forget or ignore that Jesus came to this earth only nineteen hundred years ago, and that the He-

brews only evolved the idea of Jehovah thirty-three hundred years ago. In Lhasa, India, there are aged monasterial records of Atlantean dynasties going back 300,000 years. In Chichen Itza, Yucatan, there are monuments with records of dynasties going back five million years, as I have previously stated. I say this, or call your attention to it, not to belittle Jesus, nor depreciate the reality of the Father on whom Jesus so constantly called. I reiterate, there never has been a time when the Spirit of Christ has not been in the world. But we should not be so blind and provincial in our thinking as to imagine that the five million years of human life that went before Moses or the Master, counted for nothing, that it was ignored by the Heavenly Host, or that it played no part in man's spiritual evolution. Practically everything that Jesus preached in His ministry can be found antedated in the Book of Enoch, a book which was popular with the Hebrews hundreds of years before Jesus was born, but a book which was cast out of the Bible as apochryphal because it exposed the purported sayings of Jesus as having not been original with Him at all. St. Paul says in no uncertain tones: "This doctrine which we preach unto you hath been preached from the Beginning." Certainly that implies that it was by no means original with the early Christians.

SO GRADUALLY as those aerial vapors thinned, man discerned the ragged aura of the solar orb coming through the last rotating remnants of the canopy like the light of the moon on a misty night. A bar of radiance that was vertical crossed a bar of radiance that was horizontal, and made an imperishable cross in the heavens, symbolic of the New God which man was learning to worship. And coming out of his pristine ignorance of who he was and where he was, man said that the Serpent that he had thereunto idolized in the heavens was a deceiver, a hider, a concealer, and would have no more of him for his falseness.

You recall that when Moses was reputed to have met Jehovah in the burning bush episode, Jehovah is recorded as having addressed him, saying, "By the name Jehovah was I not known to your fathers, but by the name El-Shaddee." Here is a fairly frank admittance of where the Yahvah of the Jews originated. El-Shaddee means, translated, "the God Shaddee," and "Shaddee" means this same hider or Concealer. We got our modern word Shadow from it. So before Moses cudgeled up the idea of Jehovah and used it to strengthen his personal

position with his people, this same spirit was apparently the Spirit of the Deep-on-High, the Spirit of the Good Serpent, if you please; not the All-pervading Holy Spirit on whom Jesus called in Gethsemane.

¶ Some day the Christian world will awaken to the fact that the God whom the Jews worship, and whom they have accepted as the Spirit behind Creation, is not at all the omnipotent Father of the Teacher of Galilee and of His followers. The Christian world has been stupendously hoaxed by a false theological premise, projected to give divine caste to a people whose history is one long debacle of pillaging, looting and murdering, under the claim that they are special favorites of the Almighty. Indeed, they are so audacious as to make it appear that the Almighty has at all times been an approving partner of theirs in such pillaging, looting and butchery, wholly for worldly advantage.

¶ That, however, is beside the point of our instruction at the present moment.

It is more interesting for us to note, just now, that following the last deluge, when for the first time in the earth's history the skies were naked of any water canopy and presented the same aspect as they do now, the Egyptians went to their sacred monuments with hammer and chisel and ruthlessly obliterated all adulatory references to this El-Shaddee as being the Dark One, the Hider, the Concealer. We can go to those monuments today and see where such memorials were angrily chiseled off. The Serpent that mankind had revered for so long was not a Good Serpent, but a Spirit of the Deep that had let a deluge of water reach earth, destroying life wholesale. It was, in other words, a Satanic Serpent, and as such it has been considered ever since; it had permitted a diabolic thing, and thus its memory was forever excoriated. In its place was submitted the God that was the Sun, or who was epitomized by the sun. Whereupon most of earth's peoples became Sun Worshipers, just as Christians today have become mainly Cross Worshipers. Not that they specifically worshiped the sun as Deity in Itself, any more than we believe that Hoffman's portrait of Christ is the Christ.

The sun represented the fructifying Life Principle. Worshipers naturally did homage to the concept that the procreational principle, in whatever form it manifested, was basically the God Principle. The Creation idea and the God idea are synonymous wherever we find the human race aware of such a thing as soul existence.

Again and again among savage tribes, and sometimes among races not so savage, we find the principle of fertility deified. Most of us have

heard, at some time or other, of Phallic worship, or adulation of the male procreational organs as symbolizing the Creative Deity, in man. By the same token, in its proper sequence astronomically, under the zodiacal Sign of Taurus, man eulogized the bull as the epitome of biological fertility. Of all animals under his observation, the male of the bovine species seemed to him the most virile and potent. Thus the bull, under the Taurus sign which means Sign of the Bull, symbolized the creative principle in sentient Spirit. He revered the bull throughout its life; when it died he mummified its body. Today in India we have the same idea perpetuated in the veneration of the Sacred Ox.

When the final remnants of the aeon-old water-roof were precipitated, causing the great flood which we know as the Deluge, and the heavens, without any actinic ray filter, revealed the naked sun, the result was seasonable fructification in both plants and animals. The life-quickening actinic ray in unfiltered sunlight was of course responsible, but man was unaware of such rays in those far-off times; he only knew that when the sun came into the majesty of its full power, plants and animals responded in a way that he had never witnessed before. Therefore, he reasoned, the strange, terrible God-sphere of Fire which now ruled the firmament, was responsible. Trees seemed to die each winter season and miraculously come to life each spring. Every autumn brought a new harvest. Once-every year the animals brought forth new litters of young. All sentient life had stupendously altered. And all had been dependent on the coming of the unobstructed sunlight.

¶ Man, verily, had "eaten" of the "fruit" of the Tree of Knowledge of Good and Evil. And the effects of this fruit had shown themselves soonest and in most apparent form in the feminine principle in his species, inasmuch as woman disclosed herself as capable of producing a new human being every twelve months as well. Man was affected also in his fertilizing functions, but in a manner of speaking, secondly. His potency was not quite so dramatic, therefore it could be recounted in the fable form that the woman "gave" him to eat of the fruit.

NOW THERE are three very significant verses at the end of the Third chapter of Genesis which merit our consideration, even though they are the verses of a celestial fable: "And the Lord God said, Behold the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man, and placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way to the tree of life."

Millions of Christian people have read and reread these words for a thousand generations, and have not perceived the inconsistencies exemplified therein. That is, if the story is to be taken literally.

In the former sequence we saw God creating man and putting him in the garden, but forbidding him to eat of the tree of knowledge. The penalty was: in the day that ye do eat, in that day ye shall surely die. And yet a few verses further on, closing the chapter, we have God saying: lest man put forth his hand and eat of the tree of life and live forever, he shall be sent forth from Eden and made to till the ground from which he was sprung. The first sequence implies that Adam was created and put into the garden in a deathless condition, and the second, that God was piqued that he might live forever.

Now which did God mean that Adam should do? The first inference is that He created Adam to be deathless so long as he was a poor, dumb, innocent creature. But it is recorded that the moment he knew good and evil, the Almighty ejected Adam from Eden, fearing that he might live forever and rival the God who made him.

We are left to conclude that it was quite all right for Adam to go on living forever so long as he was brainstrapped in the matter of moral discrimination, but that as soon as he acquired the ability to know right from wrong he had to be kept away from the Tree of Life at all costs.

Not only is a petty disgruntlement on God's part exhibited here, but He is credited with a bit of a superiority complex. No mere mortal man should go around living forever and knowing as much as God knew. It was a threat to God's position, or so we are left to conclude.

¶ I ask you not to overlook, in all this, that the true Hebrew script never in one place uses the name Lord-God as the deus ex machina of all these goings-on. That is an arrogant and utterly false interpre-

tation written into the King James version of the Bible. Consistently throughout this whole creative sequence of events, the Hebrew chronicle sticks to the word Elohim as the One who so deported Himself in regard to Adam. Remember that Elohim is a plural noun, and, translated literally, means "the spirits that were the stars."

Think what a tremendous difference in significance is conveyed by that correct translation. It was not an anthropomorphic God who did all this fiat pronouncing in the opening chapters of Holy Writ. God as we know Him today was not accredited by mankind until about 3300 years ago, when the Hebrews started for Canaan. And there was no idea of "heaven" or Paradise, until they came back from the Babylonian Captivity where they had been under the influence of Persian Zoroastrianism. Correct translation puts a totally different aspect on the whole Bible narrative. It explains, for one thing, why the chronicler depicts God as using the pronoun "us" in declaring: "Behold, the man is become like one of us." To whom was God talking, otherwise? Some maintain that he was employing the editorial "we." But why should He have immediately dropped that editorial "we" after the Genesis episode, and never employ it again in the Scriptures?

¶ As a matter of fact, the pronoun "we" or "us" must be used in order to have the translation consistent, when we understand the correct interpretation of Elohim. It was the Spirits of the Stars, that is, divine astronomical processes, that brought about the whole Edenic drama. Correctly understood, as we are attempting to understand now, man in his Edenic hothouse garden under the water-veil, and in his non-fructifying condition, might have lived endlessly unless he were the victim of accident or cataclysm. But quitting it, leaving it behind him as the sun poked through the misty heavens and dealt him the actinic ray, he did become subject to natural death processes. And with Eden behind him, no longer innocent as to what was good and what was evil, he did begin to lay his physical body down every seventy years and periodically manifest his eternal spirit in a new one.

¶ That it is all an astronomical, climatical story, is further proven by the putting of Cherubim to guard the gate of Eden and the Tree of Life, so that man wouldn't sneak back in and enjoy his former physical bliss. If man could get back in under a water-canopy again, and avoid any contact with the sun's actinic ray, he would live forever, and knowing good and evil he could become a terrific power for destruction against all created things, because there was no assurance that he would embrace the good just because he could recognize it. He could

as facilely embrace and practice evil, as we know he has done again and again throughout many cultures that met with cataclysmic ends because of his wrong thinking.

When we are solemnly told in Holy Writ, therefore, that Elohim, or the Spirits that were the Stars, placed flaming Cherubim at the Qedem of Eden to keep man forever in worldly exile, what we are being told is: that Elohim or the spirits that were the stars placed flaming bulls at the gate of Eden, or eastward in Eden. For the Cherub is derived from the Babylonian word Chirob, meaning bull.

Now we are called to remember that the bull in that far-off time, in the Babylonian theology, was considered the emblem of fertility under the Sign of Taurus. As such he was depicted on all the Babylonian royal tablets as a gorgeous bovine creature with a flaming glory that resembled, if it did not equal, the sun's. He was so chosen because he represented the sun's fertility or fertilizing principle. To further indicate his heavenly symbolism, the bull was usually given wings. This pictured that he was not of earth, but of the skies, like the birds. Wings were ever used in the ancient cryptographs to indicate that which was of the firmament. He was likewise given a man's head at times, to show that he employed his celestial fertility with intellect.

So the ancient manuscripts, with which modern theologians have taken so many liberties in order to give us a logical bed-time story accounting for the start of things, tell us in effect that the Spirits that were the Stars placed four great winged bulls eastward in Eden, or in the front of Eden, to keep man from returning to his pristine innocence. Also there is reference to an angel with a flaming sword that "turned every way, to keep the way of the tree of life."

An accurate delineation, in allegory, of an actual astronomical process!

¶ As the sun broke through the thinning water canopy and put an end forever to the hothouse condition in which early man had lived, it exhibited in the heavens what we today call the Sun Dogs. Mankind saw the Fiery Cross bisecting the solar orb in the skies, and the optical illusion resulted in four miniature suns' appearing at the ends of the bars. As the bull symbolized the sun's creative power in animal life on earth, we can understand perfectly why there were four "chirobs" or bulls set in the skies indicating that the world's Edenic condition was forever at an end, that man had indeed been "driven forth" forever. The angel of the flaming sword that turned every way, would be but another way of describing the same solar phenomenon.

WE SHOULD remember that the Hebrew Old Testament, as we now have it, was compiled by one Ezra the High Priest in Jerusalem in the year 757 B. C. It was compiled to give the Hebrews a literature that should identify them as one compact people. When we investigate and study the period of the Prophets, and go on into an exploration of Hebrew legalism in theology, we shall see that wherever the Hebrews traveled they were influenced, like every other migratory race, by the thought and customs of the nations with whom they came into contact. The people of Canaan, among whom the Hebrews came after the wandering in the Wilderness, derived their religion from Babylon. The Syrians had their Garden of Eden fable left to them by the Chaldeans. So, being as good as any explanation available for the introduction of our first parents into the human scene, they borrowed it bodily. Now no one finds any fault with that. What we do criticize, is the typical Hebrew psychology that appropriates a thing so plagiarized and puts its forth again as its own.

The Hebrews, as we shall see later, did not even believe in immortality of the soul until they came under the influence of Zoroaster in Babylon. Neither did they have a devil or Satan in their philosophy until they learned of him from the Persians and consequently the Syrians. As wanderers in Egypt they accepted the doctrine of Osiris, that at death the spirit withdrew from the body and went down into Sheol. That was a plutonian comatose condition beneath the ground, or as we shall see in studying the religion of the Atlanteans, "down over the horizon." There the soul waited for the Day of Judgment, when it came back to sentient consciousness and looked around for the body it had once occupied. Bodies were mummified in anticipation of this event. The Hebrews took up with the notion without mummifying the cadaver. Then they quit Egypt and went by stages to Babylon where they learned all about Paradise and Ahriman, the devil. Forthwith Paradise and the devil appeared in their literature, but at a terrific expense in headache to later-day students who do not know historically how the paradox came about. Today the Osirian idea of the Day of Judgment is all balled up with Paradise, the devil, the Egyptian scapegoat-atonement sacrifice, and the Serpent-Cross astronomical symbology. It is a mess. And yet poor addled humanity is asked to live and die by it.

We also get the word seraphim in this "driving forth" sequence. Seraphim also did their roles in preventing man from sneaking back

into Eden, or a state which had geologically ceased to exist. As I have previously stated, the word "seraphim" is the plural for the word "seraph" or snake. The fiery serpent which Aaron made of brass and raised upon the Hebrew totem pole, described in the 1st chapter of Numbers, is called in the Hebrew the Seraph. That too was borrowed from an old, old Atlantean custom, to invoke the powers of the Sky Serpent which could not be rooted from the racial memory in a day.

¶ These old religions did not supersede one another promiscuously or in dramatic revolutionary form. They grew out of each other. The transition was slow, as the psychology of the people permitted. Religious complexes do not vanish or vanquish easily; human nature ventures slowly in invoking the aid of new gods. If man finds that his new god, or his new concept of God, does not bring him harm, he makes bolder to embrace him; if disaster follows the change, he is quick to scuttle back to the protection, as he fancies, of the old and tried deity or deities.

We should bear in mind that the word Religion has nothing to do with deity. Religion comes from the Latin word religio, meaning "to bind together." And that which binds men together with greatest ease and facility in all ages is the Over-soul idea in some form or guise, to which all men are supposed to be accountable.

We have to recognize that the religious historians of bygone times could only preserve the grand story of creation by word of mouth or by symbolic monuments like the Great Pyramid. They were unable to convey accurately the wealth of scientific detail that would have explained away the mysteries that have since become unfathomable, when they turned over their findings to a child-minded race that could only retain such truths by fable. Over a great sweep of time therefore, one legend blended into the other and only the basic principles of the idea remained. Many deluges became one deluge. All the legends and mythologies of ancient peoples contain the idea that man first lived on this earth in a hothouse condition, that he lived in a state of nudity and innocence, that his world knew no storms and was largely tropical; but that in process of time, for some reason or other—which he could only interpret in terms of penalty for sinning—God altered his condition and shoved him into a world of unkind impersonal Nature where he had to scrape his living as best he could.

THIS "driving forth from Eden," then, was not so divinely serious a matter as the ecclesiastics would like to have us believe. Translating A-Dom accurately as "the first red race," we are no longer puzzled by such a silly stumbling block as where Cain got his wife. Jumbled as the narrative is, it is entirely logical that the land of Nod contained feminine members who could have functioned in that capacity.

So with man's going forth from the Edenic condition, we begin to pick up the first threads of social organization on the great mother continent antedating Atlantis by hundreds of thousands of years. When Lemuria suffered catastrophe and went beneath the surface of the Pacific Ocean, the Atlanteans, who were the first exiled colonists of Lemuria beyond Central America in the Atlantic Ocean, picked up their culture and carried it a step higher. When Atlantis sank in turn, Egypt carried on; and now that the Egyptian civilization has passed we confront the latest cycle in human evolution when we must spiral still higher than anything that has existed in the history of the world to the present moment.

Let us investigate what those cultures were in Lemuria and Atlantis, particularly in those phases which had to do with man's idea of God, which, in every land since time was, has underlaid and given form to his ethical and economic structure. . . .